

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Wa</i> ⁶⁵⁰⁵ (By) The <i>Dhoha</i> ^x (Early-Noon) ^x .	وَالضُّحَىٰ ۝
2. By ⁶⁵⁰⁶ The Night ^x <i>edha</i> (when/whereas) [<i>it</i> ^x] stilled.	وَاللَّيْلِ إِذَا سَجَىٰ ۝
3. Neither forsook you ^g your ^t Lord and nor [He] execrated ⁶⁵⁰⁷ [you ^s].	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝
4. And surely The Hereafter ^w (is) <i>khayron</i> (choicer/-superior/ worthier) for you ^g than The First-she ^y .	وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝
5. And surely will give you ^g your ^t Lord, so delight [you ^s].	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝
6. Has not [He] found you ^g an orphan then [He] lodged-/retreated ⁶⁵⁰⁸ [you ^s].	أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝
7. And [He] found you ^g a strayer then [He] aright-guided ⁶⁵⁰⁹ [you ^s].	وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝
8. And [He] found you ^g <i>aa'elan</i> ⁶⁵¹⁰ (an indigent/ provider for a large family) then [He] enriched ⁶⁵¹¹ [you ^s].	وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝
9. So as-to the orphan so let not frustrate [you ^s].	فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝
10. And as-to the requester so let not scold [you ^s].	وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝
11. And as-to by your ^t Lord's boon ^w ⁶⁵¹² so let discourse [you ^s].	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Have not <i>nasrabah</i> ([We]: delightedly drawn and opened) for you ^g your ^t chest.	أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝
2. And We unburdened a'n (off) you ^g your ^t <i>wezra</i> ⁶⁵¹³ (ill-burden/ sin/ offense).	وَوَضَعْنَا عَنْكَ وِزْرَكَ ۝

⁶⁵⁰⁵ In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of “الضحى,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning!

⁶⁵⁰⁶ Ibid!

⁶⁵⁰⁷ The objective pronoun of “قلى” omitted for “التخفيف”=“alleviation, lightening” or *Ayat*’s end harmony (*rhyme*)! See الدر المنثور لـ أحمد الحلبي!

⁶⁵⁰⁸ Ibid, only here for “آوى”

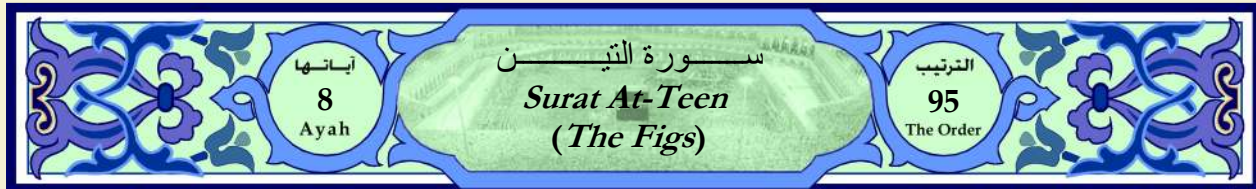
⁶⁵⁰⁹ Ibid, only here for “إهدى”

⁶⁵¹⁰ The word “عائلا” has *several* meanings, among them in this respect: (1) *indigent* and (2) *of numerous family*, i.e. a family of large number! See اللسان!

⁶⁵¹¹ The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*. But “enriched” includes *sufficed* and *not vice versa*! As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*! Hence “enriched” is *superior*!

⁶⁵¹² See the *Lexicon* attached to this Translation for “ne’amah” (“boon”)!

3. Which ^x [<i>it</i> ^x] crackled ⁶⁵¹⁴ your ^t [back].	الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾
4. And We elevated for you ^s your ^t <i>thekra</i> (repute).	وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾
5. So verily with the difficulty (<i>is</i>) an ease.	فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾
6. Verily with the difficulty (<i>is</i>) an ease.	إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾
7. So if you ^s finished then let-invoke [<i>you</i> ^s] exhaustively ⁶⁵¹⁵ .	فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾
8. And to your ^t Lord then let-desire ⁶⁵¹⁶ [<i>you</i> ^t].	وَالِإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. By ⁶⁵¹⁷ The Figs* and The Olives*.	وَالَّتَيْنِ وَالزَّيْتُونَ ﴿١﴾
2. By ⁶⁵¹⁸ <i>Ttoo're</i> * (Mount) <i>Seeneen</i> (Sinai).	وَطُورِ سِينِينَ ﴿٢﴾
3. By ⁶⁵¹⁹ this, The <i>Bala'de</i> * (city/ township) the trustworthy.	وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾
4. <i>Laqad</i> (verily, already and affirmatively) We created the human-kind in <i>absa'ne</i> (excellenter) a stature.	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾
5. Afterwards <i>radadnabo</i> (We forthwith-returned him) (to) lowest lows.	ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾
6. Except, whom ^r they ^z believed and they ^z worked the righteous-works ^w ; so for them (<i>is</i>) remuneration other than slighted/severed.	إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾
7. So what (<i>makes</i>) you ^s deny after (<i>all</i>) by the <i>Deen</i> ⁶⁵²⁰ (Requital's Day/ or Islam).	فَمَا يُكَذِّبُكَ بَعْدَ بِالْدِينِ ﴿٧﴾
8. Is not Allah surely <i>ahka'me</i> ⁶⁵²¹ (<i>wises</i>) (<i>of</i>) the rulers.	أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾

*The Figs and the Olives may have symbolic meanings as names of mosques in certain cities, according to some Qur'an commentators; and the *Bala'de* = City of Macca AlMukarramah= the trustworthy city; and *Ttoo're*=where Allah spoke to Moses, according to books of *التفاسير*!

⁶⁵¹³ The word “وزر”=*we'zr*, in the word “وزرك” means: *heavy: burden/sin/offense*! Translated parenthetically here as “*heavy: burden/sin/offense*” as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for the “وزير”=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* “*burden/sin/offense*” by the word “*ill*” as such qualification, *really and truly best approximate* the seriousness of such a burden in reference! See *اللسان*!

⁶⁵¹⁴ The word “انقض” is not “نقض” Thus, “انقض” = “انقله حتى سمع نقيضه، أي صوته، كما قال القرطبي” Thus, it means a *burden which makes it bearer to crackle* (making snapping sound) *his back* and makes him *suffer* and indicate that by *howling, moaning and groaning*! See *اللسان*, for “انقض” versus “نقض”

⁶⁵¹⁵ Commentators of Qur'an differed widely as to the exact meaning of the word “انصب”! So, *most likely it means* that when you *finished your obligatory duties* than *let-exhaust your-self in the extras* of the *invocations*!

⁶⁵¹⁶ That means you urge to desire what Allah has and you surely need or want! That is make you're *إدعاء*

⁶⁵¹⁷ In Arabic the letter “ي” is a letter used to *swear* by the name of Allah! In English the *equivalent* for swearing is “*by*!” so, since this *Ayah* begins by making an oath by the name of “التين,” so we start with the word “*by*” and not “*و*” as “*و*” will *not* suffice the intended *meaning*!

⁶⁵¹⁸ Ibid!

⁶⁵¹⁹ Ibid!

⁶⁵²⁰ The word “Deen” means the *Day of Judgment*, or could be *Islam*, as “Certainly the religion *enda* (*by*: Rule, Dicta, Munificence) (*of*) Allah (*is*) [the] Islam” (S3:19)!

⁶⁵²¹ The word “أحكم” has *no* English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*! Thus, His “rule” would be the *wisest* and *best* possible ruling!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Let-read [you ^s]: by your ^t Lord's name; Who [He] created.	أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾
2. [He] created the mankind of an <i>alagen</i> ⁶⁵²² (<i>adherent-suspender/ blood-clot</i>)!	خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾
3. Let-read [you ^s]; and/while your ^t Lord (<i>is</i>) the <i>akramo</i> (<i>He Who is most: forgiver/ bounty-giver/ ennobler/ enabler of many usable traits</i>).	أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾
4. Who [He] taught by the pen.	الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾
5. [He] taught the mankind what/which [he] knew not.	عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾
6. Not-at-all ⁶⁵²³ ; verily the mankind surely tyrannizes.	كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَاطِفٍ ﴿٦﴾
7. If [he] saw him (<i>i.e. self^w</i>) <i>istaghna</i> ⁶⁵²⁴ ([he] <i>affirmably enriched</i>).	أَن رَّاهُ أَسْتَفْغَىٰ ﴿٧﴾
8. Verily to your ^t Lord (<i>is</i>) the return ^w .	إِن إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾
9. Have you ^s seen whom ^r [he] forbids.	أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾
10. <i>Abdan</i> ⁶⁵²⁵ (<i>a: slave/ worshipper</i>) <i>edba</i> (<i>when/ whereas</i>) [he] prayed.	عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾
11. Have seen you ^s <i>en(if)</i> [he] [was] on the aright-guidance.	أَرَأَيْتَ إِن كَانَ عَلَىٰ أَهْدَىٰ ﴿١١﴾
12. Or [he] commanded by the <i>taqwa</i> (<i>reverential guarding against Allah's displeasure</i>).	أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾
13. Have seen you ^s <i>en(if)</i> [he] denied and [he] diverted.	أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾
14. Has not known [he], surely that Allah sees.	أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾
15. Not-at-all ⁶⁵²⁶ ; <i>la'en</i> (<i>indeed if</i>) not [he] ceased surely [We] (<i>shall</i>) drag him by the forelock.	كَلَّا لَئِن لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾
16. Forelock ^w liar-she ^y (<i>is</i>) wrongdoer-she ^y (<i>is</i>)!	نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١٦﴾
17. So let summon/call ⁶⁵²⁷ [he] <i>na'deyabo</i> (<i>his club-fellows</i>).	فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾
18. [We] shall summon the <i>zaba'neyata</i> ⁶⁵²⁸ (<i>Hell's rough-angels-policemen</i>).	سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾
19. Not-at-all ⁶⁵²⁹ ; let-not obey him [you ^s]; and let-kowtow [you ^s] and <i>eqta'rib</i> ⁶⁵³⁰ (<i>let-festinely-approach</i> [you ^s]).	كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

⁶⁵²² The word “علقة” = “adherent-suspender,” = that which adheres as suspender or “clot” in both Arabic and English “علقة” or “adherent-suspender/ clot” could be of any thing! But in this case of “bloody nature” perhaps it is “the mass of the *zygote*” (the union of the sperm and an ovum before its cleavage)!

⁶⁵²³ The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

⁶⁵²⁴ The word “استغنى” = “أظهر أو أكد مغناته” meaning *showed* or *assured* his richness! See اللبيب مغني!

⁶⁵²⁵ The word “*abdan*” = “slave,” the denotation of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

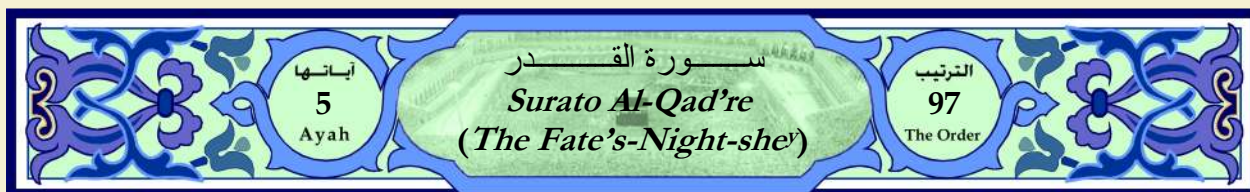
⁶⁵²⁶ The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

⁶⁵²⁷ The word “دعا” in “ادعوه” has many meanings, among them: summon, or ناداه و صاح به = *called* cried (*loudened*) by him! See الهادي!

⁶⁵²⁸ The word “الزبانية” are, and Allah knows best, the rough angels-policemen of Hell! See التاج واللسان!

⁶⁵²⁹ See footnote 6443 above for the word “إكلا”

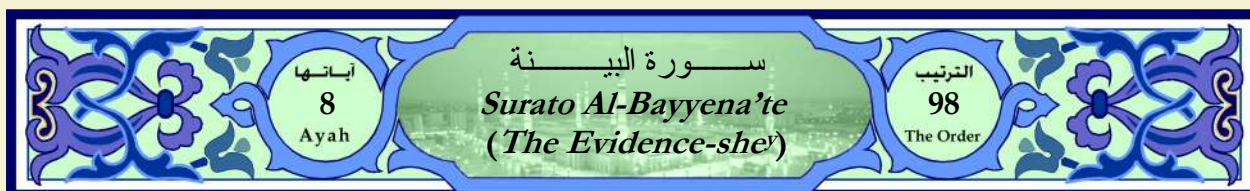
⁶⁵³⁰ The word “إقترب” is *more particular* than “قرب” as “إقترب” = “المبالغة في القرب” i.e. indicative of a *superlative* of the approach! See التاج! So for such a *superlative* of the approach! So, “festinely” is used to qualify the approach in order to intensify it!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Verily We descended it ^x in the Fate's Night-she ^{v6531} !	إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدَرِ ﴿١﴾
2. And what <i>adraka</i> (<i>profoundly caused you^s to know</i>) what (<i>is</i>) the Fate's Night-she ^v !	وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدَرِ ﴿٢﴾
3. The Fate's Night-she ^v (<i>is</i>) <i>kbayron</i> (<i>superior/worthier</i>) than a thousand [month]!	لَيْلَةُ الْقَدَرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾
4. <i>Tanaẓẓalo</i> (<i>iteratively descend</i>) the angels (<i>i.e. Arch Angel Gabriele</i>) and <i>ar-Rooḥo</i> ⁶⁵³² (<i>mercy/ Super Arch Angels/ special Beings</i>) in it ^w by leave (<i>of</i>) their Lord of each command.	تَنْزِيلُ الْمَلَكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾
5. Peace [she] ⁶⁵³³ (<i>is</i>) until outset (<i>of</i>) the early-dawn.	سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Not were who ^r disbelieved they ^z of the book's folks and the <i>mushbrekeena</i> (<i>deities-partners with Allah/ he-polytheists</i>) disjoining ⁶⁵³⁴ [<i>they^z</i>] until <i>ta'teyahom^w</i> (<i>descends-on/ comes-to them</i>) ^w the evidence-she ^{y6535} .	لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾
2. A messenger of Allah recites [<i>he</i>] writs ⁶⁵³⁶ <i>muttabharatan</i> (<i>that are purged</i>) ^w .	رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾
3. In it ^w (<i>are</i>) books ⁶⁵³⁷ forthright ^w .	فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾
4. And not separated who ^r <i>oto</i> (<i>had been accorded they^z</i>) the book, except from after what came-she ^y (<i>to</i>) them the evidence-she ^y .	وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٤﴾
5. And not (<i>had been</i>) commanded they ^z except to worship they ^z Allah sincerely/faithfully ⁶⁵³⁸ they ^z	وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ

⁶⁵³¹ Commentators of The Qur'an give various meanings to "ليلة القدر," translated here as "The Fate's Night!" So, "The Fate's Night-she^y is really: the absolute statistical-comprehensive measure and ultimate disposition of everything for the next year is decided by Allah in this night!" The Qur'an says: "And He created everything and He measured it absolute measure!" (S25:2)! Also, another *Ayah*: "Everything^x We created it^s by a measure!" (S54:49)! And last but not least the *Ayah*: "Qad (verily and affirmatively) made Allah for everything a measure!" (S65: 3)! See القرطبي!

⁶⁵³² See the Lexicon attached to this Translation for an elaboration about *ar-Rooḥ*!

⁶⁵³³ The [she] here refers to "ليلة القدر" = "The Fate's Night" which is a *feminine* gender in Arabic!

⁶⁵³⁴ That is to say "separating" or "differing" in terms of Mohammad (SAWS) and the Qur'an!

⁶⁵³⁵ The word "البينة" = "evidence^w" grammatically is a *feminine*, as shown by "إِنَّ التَّائِيَةَ" Hence, evidence^w!

⁶⁵³⁶ The word "هـ" in "مطهرة" qualifying "books," referred to as "broken plural" thus its adjective is *feminized*!

⁶⁵³⁷ The word "هـ" in "قيمة" qualifying "books," referred to as "broken plural" thus its adjective is *feminized*!

⁶⁵³⁸ The word "مخلصين" here is an *adverbial* ("حال") construct, according to "إعراب القرآن" by "إمحمود صافي"

(are) for Him the religion *hunafa*⁶⁵³⁹ (rightly-incliners); and *youqeymo*⁶⁵⁴⁰ (to: up/sustain they^z the prescribed obligations of) the Prayer^w and *youa'to*^x (they^z accord the obligations of)^x the *Zakata*^{w6541} (prescribed percentage of personal possessions)^w; and *tha'leka* (he-that-afar-it/that) (is) religion (of) the forthrightness^{w6542}.

6. Verily who^t they^z disbelieved of the book's folks and the *mushrekeena* (they who partner deities with Allah/he-polytheists) (are) in Hell^w immortals they^z (are) in it^w; those, they (are) evilest (of) the creation.

7. Verily who^r they^z believed and they^z worked the righteous-works^w those they (are) *kbayro* (superior-/worthier) (of) the creation.

8. Their requital *enda* (with/by rule of) their Lord (is) *Adn's* (Eden's)⁶⁵⁴³ Paradises^w/Gardens^w, run^w from under it^w the rivers; immortals they^z (are) in it^w forever; delighted (is) Allah a'n (regarding) them and delighted they^z (are) a'n Him; *tha'leka* (he-that-afar-it/that) (is) for whoever *kbashaya* ([he] reverently-feared) his Lord.

مُحْلَصِينَ لَهُ الدِّينَ حُنَفَاءَ
وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ
وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٩٨﴾

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ
فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٩٩﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿١٠٠﴾

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ
عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ
خَشِيَ رَبَّهُ ﴿١٠١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. If (had been) quaked-she^y the Earth^w its^w quake.

2. And *akbraja'te* (emerged-she^y / produced-she^y) the Earth^w its^w heavinesses.

3. And said the mankind: what (is) for it^w.

4. Then-day [she] discourses its^w news.

5. By-verily your^t Lord [revealed]⁶⁵⁴⁴ for it^w.

6. Then-day issue the mankind *ash'tatan* (solitarily/-

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

وَأُخْرِجَتِ الْأَرْضُ أَنْفَالَهَا ﴿٢﴾

وَقَالَ الْإِنْسَانُ: مَا لَهَا ﴿٣﴾

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا ﴿٤﴾

بَأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا ﴿٦﴾

⁶⁵³⁹ The word “حنفاء” in this *Ayah* is a second *adverbial* construct! See إعراب القرآن، لمحمود صافي and الدر المصون لـ إمام الحلي! The “leaning” is to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worships, i.e. polytheism!

⁶⁵⁴⁰ The word “أقام” in “يقيموا” has several meanings, but relevant to the Prayer there are two distinct but supportive of each other! But first what is the meaning of: “أقام” linguistically means:

“أقام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً”

So, “يقيموا” means they: (1) *Maintain*, in the sense of *continuedness* and *keep up* of all the prescribed obligations, as in this *Ayah* (S2: 3). Also “أقام” has another “*sharey'ali*” prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: “And when you^g were in them, then you^g upped for them (the second call for) the Prayer,” (S4: 102). Note: Prayer and how to be done was established and revealed by Allah! Hence people do not establish Prayer they only maintain and perform it!

⁶⁵⁴¹ See the *Lexicon* attached to this Translation for what is exactly, the *Zakah* and its implications!

⁶⁵⁴² The word “قيمة” = “مستقيمة” i.e. means *straight*! See اللسان!

⁶⁵⁴³ The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the “عدن” is center of Paradise! According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it but a prophet, seddique, or martyr!

⁶⁵⁴⁴ The word “أوحى” denotes at least six diverse meanings, all for communicating: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded); and “الوحي” is fire or king! See اللسان!

scatteredly), le'youraw (to be made they^z to see) their works.

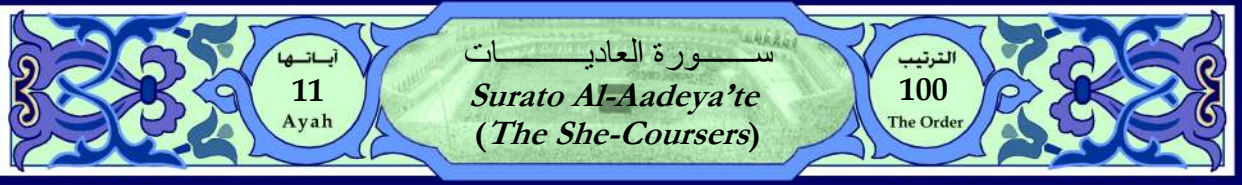
7. So whoever [he] works a *methgala* (weigh/ burden/ equipoise) (of) *dharraten*^w (small ant/ atom/ mote)^w (of) a *khayran*⁶⁵⁴⁵ (desirable/ worship/ goodness) [he] sees it^x.

8. And whoever [he] works a *methgala* (weigh/ burden/ equipoise) (of) *dharraten*^w (of) an evil [he] sees it^x.

لَيُرَوَّاْ أَعْمَلَهُمْ ﴿١٠﴾

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

1. By⁶⁵⁴⁶ the coursers-she^{ym}⁶⁵⁴⁷ *dhabban*⁶⁵⁴⁸ (horse's chest noise).

2. Then the kindlers-she^{ym} *qadhan* (flint-striking).

3. Then the attackers-she^{ym} *ssubhan* (by morning).

4. So roused they^y by it^x *nag'an* (dust/ loudness)⁶⁵⁴⁹.

5. So middled they^y by it^x a gathering.

6. Verily the mankind for his Lord (is) surely *kanoodon*⁶⁵⁵⁰ (an ingrate/ disobedient/ unappreciative).

7. And verily he (is) on *tha'leka* (he-that-afar-it/ that) surely *shaheedon* (witnesser/ testifier).

8. And verily he (is) for love of the *khayre* (desirables/ goodness/ riches/ possessions/ rain) surely hard.

9. Does then not know [he] *edha* (when/ whereas) (had been) jumbled/ topsy-turvied what (is) in the tombs.

10. And (had been) obtained what (is) in the chests.

11. Verily their Lord by them then-day (is) surely Proficient!

وَالْعَدِيدَتْ ضَبْحًا ﴿١٠﴾

فَالْمُورِيَتْ قَدْحًا ﴿١١﴾

فَالْمُغِيرَتْ صُبْحًا ﴿١٢﴾

فَأَثَرُنَّ بِهِ نَقْعًا ﴿١٣﴾

فَوْسَطَرْنَ بِهِ جَمْعًا ﴿١٤﴾

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿١٥﴾

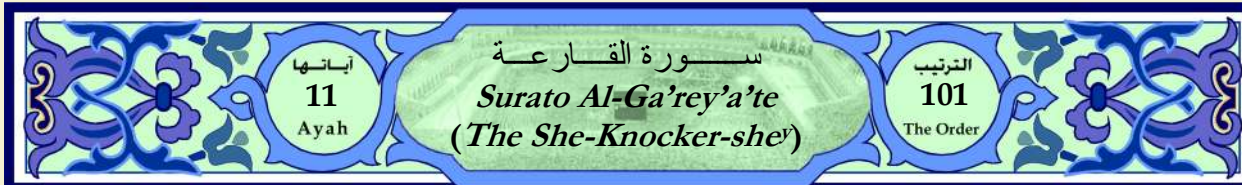
وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿١٦﴾

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿١٧﴾

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿١٨﴾

وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٩﴾

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿٢٠﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

⁶⁵⁴⁵ The word "خير" = "khayron," and grammatically inflected "khayren" or "kharan" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "خير!"

⁶⁵⁴⁶ In Arabic the letter "و" is a letter used to swear in the name of Allah! In English the equivalent for swearing is "by!" Therefore, since this Ayah begins by making an oath by the name of "العاديات," so we start with the word "by" and not "و" as "و" will not suffice the meaning!

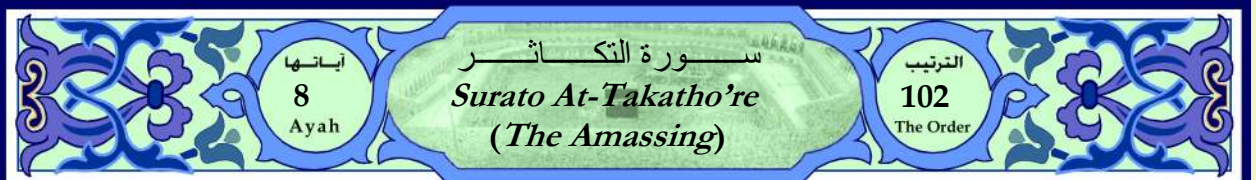
⁶⁵⁴⁷ The word "العاديات" being associated with or qualified by the word "ضبحا," say the linguists and many Qur'an commentators, shows that "العاديات" must be "horses" as the "ضبح" is typical of the horses and not the camels! However, they all mention the fact that Ameer Al-Mu'ameneen Ali Ibn Abey Talib, may Allah be pleased with him, says (in an explanation of this very word "العاديات" to some-one and to Ibn Abbas) to be not the "horses" but the camels racing from Arafah to Muzdalefah to Mena during the Hajj time! And that since then Ibn Abbas had changed his mind and followed what Ameer Al-Mu'ameneen Ali Ibn Abey Talib said!

⁶⁵⁴⁸ The word "dhabban" apparently there is no exact English equivalent for it, as it is an adverb describing a sound that comes out of the chest of a horse when that horse had exerted a lot of effort!

⁶⁵⁴⁹ The pronoun "به" in "به" refers to either the running of the horses or the place where the running occurred or both!

⁶⁵⁵⁰ The word "كنود" could also mean: disobedient, stinter evil-character, rejecter of the right, or he who expends Allah's ne'am (all around sufficiencies, surpluses, good health and delight) in what displeases Allah!

1. The <i>Qa're'ato</i> ⁶⁵⁵¹ (<i>Knocker-she</i> ^y).	الْقَارِعَةُ
2. What (<i>is</i>) the <i>Qa're'ato</i> (<i>Knocker-she</i> ^y).	مَا الْقَارِعَةُ
3. And what <i>adraka</i> (<i>profoundly caused you^s to know</i>) what (<i>is</i>) the <i>Knocker-she</i> ^y .	وَمَا أَدْرَاكَ مَا الْقَارِعَةُ
4. Day be the mankind like the <i>fara'she</i> (<i>moths/ butterflies</i>) the <i>mabthoothe</i> (<i>that which was being scattered</i>).	يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ
5. And be the mountains like the <i>ehne</i> (<i>colored cotton</i>) the <i>manfo'she</i> (<i>that which is being carded or swelled</i>).	وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ
6. So as-to whoever [<i>he</i>] heavyed-she ^y his balances.	فَأَمَّا مَرءٍ ثَقَلَتْ مَوَازِينُهُ
7. Then he (<i>is</i>) in a living-she ^y <i>radheya'ten</i> (<i>a condition which is delightful-she^y and delighting-she^y</i>).	فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ
8. Andas-to whoever [<i>he</i>] lightened-she ^y his balances.	وَأَمَّا مَن خَفَّتْ مَوَازِينُهُ
9. Then his stature/abode ⁶⁵⁵² (<i>is</i>) <i>Howeya'ton</i> ^{w6553} (<i>Hell/ lowest Hell</i>) ^w .	فَأَمَّهُ هَوَايَةٌ
10. And what <i>adraka</i> (<i>profoundly caused you^s to know</i>) what (<i>is</i>) <i>Heyah^w Hell/ lowest Hell</i>) ^w .	وَمَا أَدْرَاكَ مَا هِيَّةٌ
11. A Fire ^w intensely hot-she ^{y6554} .	نَارٌ حَامِيَةٌ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. <i>Alba</i> (<i>entertainingly-preoccupied/ distracted</i>) you ^b the amassing.	الْهَيْكُمُ التَّكَاثُرُ
2. Until visited you ^c the graves.	حَتَّى زُرْتُمُ الْمَقَابِرَ
3. Not-at-all ⁶⁵⁵⁵ ; will know you ^z .	كَلَّا سَوْفَ تَعْلَمُونَ
4. Afterwards not at all; will know you ^z .	ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ
5. Notatallif ⁶⁵⁵⁶ ; know you ^z the certitude's knowledge.	كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ
6. Surely assuredly ⁶⁵⁵⁷ see [<i>you^z</i>] the <i>Jabeema</i> (<i>intensely-blazing Fire</i>) ^w .	لَتَرَوُنَّ الْجَحِيمَ
7. Afterwards surely assuredly [<i>you^z</i>] see it ^v <i>ayna-al-yaqeene^w</i> (<i>concretely/ individually</i>) ^w the certitude.	ثُمَّ لَتَرَوُنَّ عَيْنَ الْيَقِينِ
8. Afterwards surely assuredly ⁶⁵⁵⁸ [<i>you^z</i>] (<i>are to be</i>) asked then-day <i>a'n</i> (<i>regarding</i>) the <i>na'eeme</i> (<i>Paradise's/ [its] like</i>) <i>sufficiencies/ surpluses/ and ever-lasting delights</i>).	ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

⁶⁵⁵¹ The word "القارعة" is rooted in "قَرَعَ" meaning *knocked*! But the "القارعة" is that "[She-]Knocker" which comes *suddenly and shocks* for its *momentous and calamitous* occurrence! Hence, "القارعة" is synonymous with "القيامة" that is the Day of Judgment!

⁶⁵⁵² The word "أمة" carries *many meanings*, among them: *stature/ abode*; or "أمة" = "mother" one *homes* to her! See القرطبي!

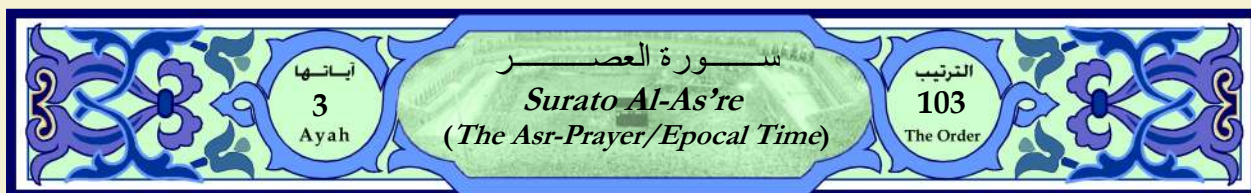
⁶⁵⁵³ The word "Howeyah" is a *synonym* for Hell! Some say the "Howeyah" is the name of the *lowest door of Hell*! See القرطبي!

⁶⁵⁵⁴ The word "حامية" meaning *intensely hot* and also in the *feminine* sense, see الهادي!

⁶⁵⁵⁵ The word "كَلَّا" is an article of negation particularized for deterrence and prevention!

⁶⁵⁵⁶ The particle "لَوْ" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when!" See ابن هشام!

⁶⁵⁵⁷ The "ل" in "لَتَرَوُنَّ" and in "لَتَسْأَلُنَّ" in *Ayah* 7 and in "لَتَنِلُنَّ" in *Ayah* 8, all are *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in all cases by "assuredly"!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By The *Asr'e*⁶⁵⁵⁹ (*Asr-Prayer^w / Epochal-Time^x*).

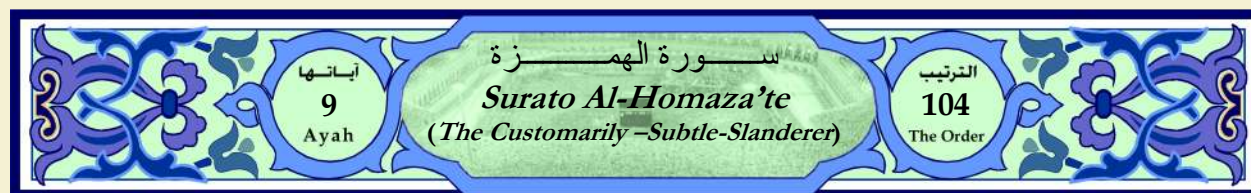
وَالْعَصْرِ ١

2. Verily the mankind (*is*) surely in a loss^x.

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ٢

3. Except whom^r they^z believed and they^z worked the righteous-works^w and mutually enjoined they^z by the right and mutually enjoined they^z by the patience.

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ٣



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Waylon*⁶⁵⁶⁰ (*woe/ longlasting torture/ Hell*) for each *homazten* (*customarily-subtle-slanderer*) *lumažaten* (*subtle-slanderer*).

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ١

2. Who^p [*he*] gathered possession⁶⁵⁶¹ and *a'ddadaho*⁶⁵⁶² (*[he] for preparedness iteratively counted*) it^x.

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ٢

3. [*He*] reckons that his possession immortalized him.

تَحْسِبُ أَنَّ مَالَهُ أَخْلَدَهُ ٣

4. Not-at-all⁶⁵⁶³; surely [*he*] (*is to be*) assuredly cast in the *Hottama'te^w* (*she-the destructive hell*).

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ٤

5. And what *adraka* (*profoundly caused you^g to know*) what (*is*) the *Hottama'to^w*.

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ٥

6. Allah's Fire^w the (*made*) kindled-she^y.

نَارُ اللَّهِ الْمَوْقُودَةُ ٦

7. Which^u *tatta'leao* (*overlooks/ knows*)^w over the *af'eda'te* (*keen-preoccupation of the hearts*).

الَّتِي تَطْلُعُ عَلَى الْأَفْئِدَةِ ٧

8. Verily it^w (*is*) on them *mua'ssadaton* (*arrantly shut-she^y*)⁶⁵⁶⁴.

إِنَّا عَلَيْهِمْ مُّؤَصَّدَةٌ ٨

9. In pillars extended-she^{ym}.

فِي عَمَدٍ مُمَدَّدَةٍ ٩

⁶⁵⁵⁸ The "ل" in "النسائل" is juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

⁶⁵⁵⁹ In Arabic the letter "ع" is a letter used to swear in the name of Allah! In English the equivalent for swearing is "by!" Therefore, since this *Ayah* begins by making an oath by the name of "العصر", so we start with the word "by" and not "ع" as "ع" will not suffice the meaning. Also, the word "العصر" could stand for "Epochal-Time" or the "Asr"-Prayer, before *Maghreb* and after *Ad-dhuhr* Prayer! See تفسير الفخر الرازي للصلاة الوسطى, which gives good rationale for anyone of the Five Prayers to be the Prayer the middle!

⁶⁵⁶⁰ *Waylon* (*woe, long lasting torture, valley in the Hell with intense heat that it melts every-thing that is in it*)!

⁶⁵⁶¹ The word "المال" means all the possessions a person could amass, be it money, real estate, any property, but especially camel stocks in ancient times! See اللتاج.

⁶⁵⁶² The word "عدده" has several meanings: (1) iteratively counted it, (2) counted it in preparedness for living, (3) simply counted it.

⁶⁵⁶³ The word "كلا" is an article of negation particularized for deterrence and prevention!

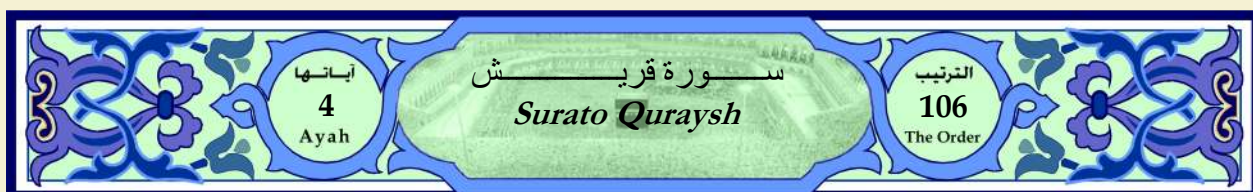
⁶⁵⁶⁴ The word "مؤصدة" means firmly or completely or arrantly closed!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- | | |
|--|---|
| 1. Have not seen [you ^s] how your ^t Lord did by the elephant's companions. | أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ
الْفِيلِ ﴿١﴾ |
| 2. Has not [He] made their scheme in a misguidance. | أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ |
| 3. And [He] sent on them birds <i>Ababeela</i> ⁶⁵⁶⁵ (schools of birds in succession). | وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ |
| 4. [He] cast them by stones of <i>Sejeelen</i> (mixture of clay and stones). | تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ |
| 5. So [He] made them like <i>assfen</i> (stubble) <i>ma'akoolen</i> ⁶⁵⁶⁶ (that which is: eaten and excreted). | فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾ |



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- | | |
|---|--|
| 1. Lo ⁶⁵⁶⁷ ; <i>Quraysh's</i> concord. | لَا يَلْفَافُ قَرَيْشٌ
إِذْ لَفِيفُهُمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿١﴾ |
| 2. Their concord (of) the winter and the summer journey. | فَالْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٢﴾ |
| 3. So let worship they ^z Lord (of) this The House. | الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ
وَعَآمَنَهُمْ مِّنْ خَوْفٍ ﴿٣﴾ |
| 4. Who ^a <i>att'ama</i> ([He] caused to ingest/fed) them from a hunger and [He] secured them from a fear ⁶⁵⁶⁸ . | |



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- | | |
|---|--|
| 1. Have you ^g seen who ^x [he] denies by the <i>Deen's</i> ⁶⁵⁶⁹ (<i>Requital's</i>) Day. | أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّينِ ﴿١﴾ |
| 2. So <i>tha'lsk</i> (he that afar-it/ that) (in) <i>ra'do</i> ^x <i>yado'ao</i> ([he] ^{S110-An-Na'sr'} snubs/rebuffs) the orphan. | فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ |
| 3. And not urges [he] on <i>tta'aame</i> ^x (giving: wheat/edible- | وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣﴾ |

⁶⁵⁶⁵ The word "*Ababeel*" means schools of birds in succession! See الراغب!

⁶⁵⁶⁶ That is to say that which was eaten by the animals and was excreted!

⁶⁵⁶⁷ The letter "ل" in "لألف" is a "ل" of wonder or surprise! See الطبري!

⁶⁵⁶⁸ Some Arabic linguists said that: "الخوف" = "القتل" See تاج العروس and اللسان!

⁶⁵⁶⁹ The word "دين" = here means Day of Judgment, where people are recompensed according to their dues!

/food-grains)^x the poor.

4. So *Waylon* (woe/ruin/valley in Hell) for the prayers⁶⁵⁷⁰.

5. Who^r they^z a'n (regarding) their Prayer^w (are) *sahoona*⁶⁵⁷¹
(they who are unmindful of present/future situation).

6. Who^r they *youra'oona* (pretend/feign they^r).

7. And disallow they^z the *ma'oona*⁶⁵⁷² (any-thing of use or benefit).

فَوَيْلٌ لِلْمُصَلِّينَ

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

الَّذِينَ هُمْ يُرَآؤُونَ

وَيَمْنَعُونَ الْمَاعُونَ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Verily We gave you^s the *Kawthera*⁶⁵⁷³ (multitudinousness).

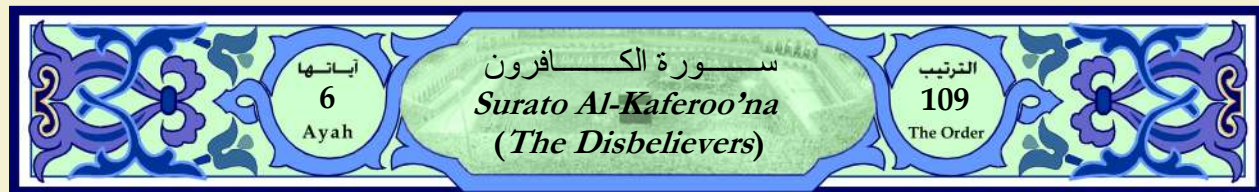
2. So let-pray[you^s] for your^t Lord and *inbar* (let-slaughter [you^s]).

3. Verily your^t detester, he(is) the *abtar* (most-progeny-cut-off).

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَانْحَرْ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Let-say [you^s]: O you the disbelievers.

2. Not worship [I] what worship you^z.

3. And not you^t (are) worshippers (of) what [I] worship.

4. And not I am worshipper (of) what worshiped you^z.

5. And not you^t (are) worshippers (of) what [I] worship.

6. For you^b (is) yourⁿ religion and for me (is) [my] religion.

قُلْ يَتَّخِذُ الْكَافِرُونَ

لَا أَعْبُدُ مَا تَعْبُدُونَ

وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ

لَكُمْ دِينُكُمْ وَلِيَ دِينِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

⁶⁵⁷⁰ The word "prayer" as a noun has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) one that prays: a supplicant! See Merriam Webster's Unabridged Dictionary! So, here the word is used in its meaning number (2)!

⁶⁵⁷¹ The word "ساهون" is masculine, plural subjective noun, meaning: they who are unmindful of a present/future situation!

⁶⁵⁷² The word "الماعون" carries many meanings! Emam القرطبي mentioned twelve different meanings! Among them the Zakah, or anything of use or benefit!

⁶⁵⁷³ The word "Kawther" literally mean "multitudinous!" However, Qur'an commentators mention many different meanings! Among such meanings, Emam القرطبي mentioned sixteen different meanings, beginning with a river in Paradise, the Qur'an, Prophet-hood, the various miracles which the Prophet (SAWS) was given!

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Edha* (*when/whereas*) came, Allah's succor and the he-opening⁶⁵⁷⁴ (*victory*^x).

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

2. And you^s saw the mankind entering in Allah's religion [*in manner of*]⁶⁵⁷⁵ droves.

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

3. Then *sabbah*⁶⁵⁷⁶ (*let-say [you^s]: subhana Allah*) by your^t Lord's praise and *istaghferho*⁶⁵⁷⁷ (*let-see [you^s] His forgiveness*); verily He [was] *Tanwaban* (*iterative Relent*).

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ﴿٣﴾ إِنَّهُ كَانَ تَوَّابًا ﴿٤﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Tabbat* (*marred/discomfited*) both hands^w (*of*) *Abey Lahab* and *tabba* (*marred/discomfited [he]*).

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾

2. Not enriched⁶⁵⁷⁸ *a'n* (*regarding*) him his possession and what [*he*] earned.

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾

3. Shall *yassla*⁶⁵⁷⁹ (*[he] shall be broiled on/by*) a Fire^w flame-possessor^w.

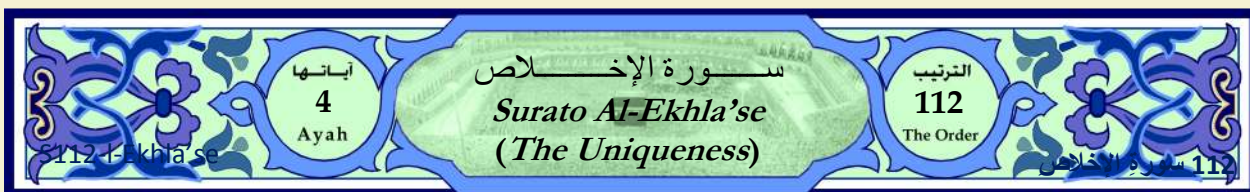
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾

4. And his woman, the firewood's *hammalata*⁶⁵⁸⁰ (*iterative bearer-she*^y).

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾

5. In her *jeede*⁶⁵⁸¹ (*neck/collar*) (*is*) a rope (*of*) *masaden* (*collar of: palm-leaf/iron/cowry/combining all the aforesaid*).

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

⁶⁵⁷⁴ The word "الفتح" here could mean: the *overwhelming-victory*, the *decisive rule*, the *attainment all in favor of the Muslims!* It is prefixed by "he-" to indicate the *masculine-gender* of the word in Arabic!

⁶⁵⁷⁵ The reason for the bracketed "*in manner of*" is because "افواجا" is *adverbial*, for which there is *no* English equivalent! See إعراب القرآن، لمحمود صافي، for "افواجا" as an *adverbial construct*!

⁶⁵⁷⁶ The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!*

⁶⁵⁷⁷ The word "استغفره" = "اطلب غفرانه" = "*let-[you^s] seek His forgiveness!*" In English there is *no seemly way* to say: "*per se!*" So I settled for saying: "*[you] seek forgiveness!*" In this case "*[you] seek His forgiveness!*"

⁶⁵⁷⁸ The word "اغنى" has double meanings: (1) *enriched*, (2) *sufficed*! But "*enriched*" includes *sufficed* and *not vice versa*! As "*enriched*" made *rich or richer, made fuller, more meaningful, or more rewarding* whereas "*sufficed*" met the *present needs of a specific task*! Hence "*enriched*" is *superior*!

⁶⁵⁷⁹ The word "يصلى" transliterated "*yassla*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

⁶⁵⁸⁰ The expression "the firewood's iterative bearer" is figurative Arabic *tongue* expression, meaning: he/she who goes around as *slanderer or calumniator*!

⁶⁵⁸¹ The word "جيد" = "العنق وقيل مقلده" i.e. could mean the "*neck*" or the "*collar*!" See اللسان!

1. Let-say [you^s]: He (is) Allah, *Abadon*⁶⁵⁸² (Unique-One).

قُلْ هُوَ اللَّهُ أَحَدٌ ١

2. Allah The *Ssamad*⁶⁵⁸³ (The: Solid/ Eternally-Self-Sufficient).

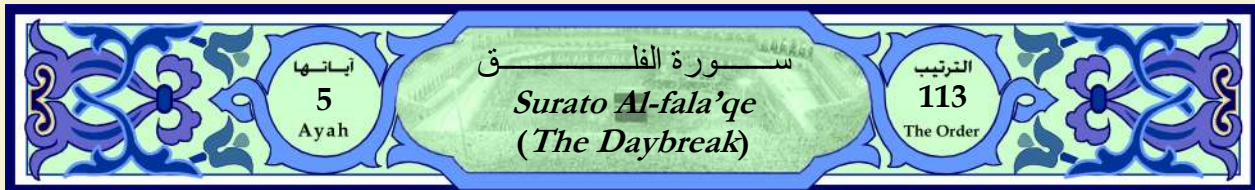
اللَّهُ الصَّمَدُ ٢

3. Neither begets [He] and nor [He] (had been) begotten.

لَمْ يَلِدْ وَلَمْ يُولَدْ ٣

4. And not was for Him *kofowan* (compeer) (of) an *abadon*⁶⁵⁸⁴.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ٤



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Let-say [you^s]: [I] refuge by Lord (of) the *fala'qe* (daybreak).

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ١

2. From [evil] (of) what [He] created.

مِنْ شَرِّ مَا خَلَقَ ٢

3. And from evil (of) a *Gha'seqen*⁶⁵⁸⁵ (the night's darkness- / eclipsed-moon/ dark snake) edba (when/ if) *waqaba* ([it^x] set-in).

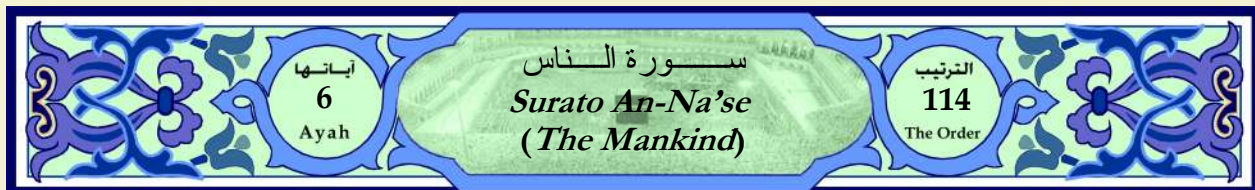
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣

4. And from evil (of) the *naffathat'te*⁶⁵⁸⁶ (blowers-she^{ym}) in 'The knots'^w.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ٤

5. And from an envier's eviledba (when/ if) [he/ she]⁶⁵⁸⁷ envied.

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Let-say [you^s]: [I] refuge by Lord (of) the mankind.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ١

2. King (of) the mankind.

مَلِكِ النَّاسِ ٢

3. *Ela'he*⁶⁵⁸⁸ (Deity) (of) the mankind.

إِلَهِ النَّاسِ ٣

4. From evil (of) the whisperer^x the *khanna'se*^x (iterative bider/ withdrawer out of humility and lowness).^x

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ٤

5. Who^x [he] whispers, in the mankind's chests.

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ٥

6. From the *Jenna'te* (Jinn/ band of Jinn)^x and the mankind^x.

مِنَ الْجِنَّةِ وَالنَّاسِ ٦

⁶⁵⁸² See the *Lexicon* attached to this Translation regarding "أحد"!

⁶⁵⁸³ The word "Samad" means: solid, eternal-Self-Sufficient! See الطبري

⁶⁵⁸⁴ See the *Lexicon* attached to this Translation regarding "أحد"!

⁶⁵⁸⁵ The word "ghaseqen" has three different meanings: (1) the darkness of night (2) eclipsed- moon, (3) dark colored snake! See التاج

⁶⁵⁸⁶ The word ["blowers-she "] means a common form of witchcraft in Arabia, of women to tie knots in a cord and blow upon them with imprecations (curses)!

⁶⁵⁸⁷ The word "حاسد" applies to both the masculine and the feminine, as The Arabs do not say: "حاسدة" in their language!

⁶⁵⁸⁸ The word "elab" = "deity" The older (1920s or earlier) versions of the Bible speak "Alah" (i.e. misspelled Allah), of eloh; and elohim as designation of Yahweh, the God of Israel! Lately however, this footnote was deleted from the Bible prints!

This revision was completed on the morning of Monday, January 01, 2007! Some vital modifications were introduced until today, Thursday August 09, 2007! Completed revision and checking of all the footnotes, Thursday September 06, 2007! Completed revision and checking of all the texts, Thursday October 01, 2007! This revision was completed on Thursday 23, April, 2009. This revision was completed on Friday 07, August 2009 and finally on Tuesday 28 of December 2010.

